THE

Harbinger of Light.

A

MONTHLY JOURNAL.

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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THE past year has not been an uneventful one, both as regards Spiritualism and Freethought in Victoria and the adjoining colonies. There is apparently an agitation of thought and a considerable mind movement in the direction of progression, as evidenced by the more liberal utterances of the leaders of the various Christian sects, and most notably by the Bishop of the dominant church, who has "let go" some of the fundamental dogmas on which his church has hitherto relied.

These signs of the times point to the evolution of a more rational system of religion, the fundamental principles of which will meet with universal acceptation by those who devote thought to subjects affecting the moral and spiritual welfare of humanity. Among the factors engaged in bringing about this consummation, the Victorian Association of Spiritualists, plays no insignificant part. We gave a brief review of its work twelve months ago, since which time it has maintained without intermission Sunday evening services, where lectures, analytical of the foundation and structure of existing religions have been given, and arguments for the acceptance of a system more in accordance with the spirit and intelligence of the present age presented. These lectures have usually been given in the theatres or large halls of Melbourne, and have attracted audiences exceeding the largest churches in the city. Although the majority of the lectures have been on Freethought subjects, they have as a rule been treated from a Spiritualistic stand-point, and to this is probably due the reticence of the local press, which has but seldom reported or even noticed them. This, however, has had very little influence on their popularity, and although inspirational speaking is most in favour, Dr. Hughes the latest lecturer brought forward by the Association, has commanded full houses and a most appreciative auditory. A serious impediment was placed in the way of the Association by the government of the day prohibiting a charge being made for seats, and the orthodox papers were jubilant at the prospect of a speedy collapse of the Sunday lectures. They had, however, underestimated the vitality of the movement and the interest taken by the general public in it, as with few exceptions the contributions have been voluntarily tendered sufficient to pay the working expenses and rent, the Associations funds being drawn upon to support the lecturers.

To meet the demand for information regarding Spiritualism and give some evidences of its phenomena arrangements were made early in the year for experience meetings and some public seances, Mesdames Fielden and Bamford, giving their services to the Association for the latter, by these means a considerable amount of evidence has been presented to investigators and an impetus given to further enquiry. The library has been augmented and made circulating during the past year, and the reading room is accessible, not only to members, but to any earnest enquirers, during six days in the week. The agitation and interest in Spiritualism and Freethought is not confined to Victoria, but is manifest in New South Wales, Queensland, and New Zealand, where large meetings have been held and considerable enthusiasm exhibited. The Association has indirectly contributed to this by the introduction of lecturers to Victoria, who have subsequently visited the neighbouring colonies, and sown the seed which is now germinating. That independent and energetic worker Mr. John Tyerman, has also done much towards the spread of Freethought in this and the neighbouring colonies, and recently broke ground in Adelaide, meeting with fair success and paving the way for others of the same class who may follow. Among lay workers, Mr. Jas. Curtis, of Ballarat, and Dr. A. Müeller of Yackandandah, have each lectured to appreciative audiences in their respective districts, the former gentleman's lecture is published in pamphlet form, both were favourably noticed by the press, and the latter has calls to deliver his lecture in two or three other towns. From what we have stated, it is evident that the interest in Spiritualism and cognate subjects is growing and spreading over a larger

area, and with an increase of practical workers and associative effort it promises still greater progress in the future. Arrangements have been made with Professor W. Denton, one of the most able and popular lecturers in America, to visit Melbourne and deliver a course of lectures under the auspices of the Asssociation. Professor Denton is an Englishman by birth, but has spent most of his life in America, he is an author of no mean repute and a rational Spiritualist, convinced of its facts from scientific investigation, and accepting its philosophy from its inherent merits, there is little doubt but that his visit here will materially help the objects of the Association and forward the cause of religious progress, not only in Victoria, but in the neighbouring colonies, which, while here, he will in all probability visit. Should Mr. Walker carry out his intention of returning to Victoria this year, his inspirational lectures will be an appropriate supplement to Professor Denton's normal ones, and although much has been done during the past year, we may not unreasonably expect still greater results in the present. It is by associative effort much of the present results have been attained, and this should encourage those who have hitherto stood aloof, to put their shoulders to the wheel and do their part in helping forward the car of progress, either by joining the central Association or forming new ones in the localities in which they reside. By the establishment of energetic associations in the neighbouring colonies, and their confederation for a common object, the movement would receive an impetus and its progress be materially accelerated.

WISE WORDS FROM SWEDENBORG.

A COMMUNICATION.

COMMUNION with those who once dwelt on the earth, but who have *risen* in the scale of being, is only possible through intermediate agents. Spirits on the lower plains of the interior life, can communicate with mortals on your earth, being more in sympathy with them; but when an advance takes place, and they rise to greater heights of spiritual experience, then although the sympathy really is not lessened, yet the means of communication are, excepting it be through one or more who are in the intermediate spheres. Consequently, it will be understood that, those of your fellow beings who have passed away, just in proportion as they rise so do they become less able *immediately* to influence you, and must, to do so, seek the aid of those who have not yet risen beyond the reach of the earth plane. The degree of spiritual life which is attained by Swedenborg, for instance, is far in advance of the normal condition of the spirit still invested with mortal fleshly garments, that there can be no personal correspondence any more than that you could with your naked eye, gaze upon the sun in its full noontide splendour. Therefore, to receive communications from these higher and more advanced spirits, it is necessary to form a chain, or link of communication, that by a gradation of influences, the thoughts and counsels of these wise ones may be imparted and received. This, then, will be the case on the present occasion. Swedenborg, will influence the intermediates who are in sympathy both with yourself and himself; and, thus his thoughts will flow into your mind, to be recorded for the benefit of those who may be sufficiently interested to read them. Gladly do we of a lower plane, lend our aid to secure so desirable an object; and in the advancement of so good a work at once benefit others below ourselves, and reap benefit in our own spirits; for while to you there comes the more literal teaching, there is a sense in which the same teaching to us conveys a higher meaning, and one more adapted to our degree of spiritual life. Swedenborg, will now impress you through that chain of communication of which he himself is the ultimate, and I am the nearest in contact with you. Therefore, write as from him, and let his thoughts and teachings go forth to the world.

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1. It was with no desire to mislead my fellow-men, that I spoke and wrote so dogmatically during the days of my earthly sojourn; but having in the exercise of a well-ordered mind, arrived at certain conclusions, I felt no hesitation in asserting what I believed to be the truth concerning man's moral and spiritual natures. And so it came to pass, while I found it necessary to reject many of the theological dogmas of the Christian religion as held by the Church of Rome, and even the Reformed Churches, yet I did not see it to be at all necessary to reject the doctrine of original sin; and man's inherent depravity. 2. Hence, while I felt perfectly satisfied with this foundation, I proceeded to build up my system upon it, and to arrange all the facts of human redemption around that which evidently necessitated this process; and I think that all the readers of my *True Christian Religion* especially, must admit, that proceeding on this principle, there is no inconsistency manifested. In other words, if the doctrines of original sin; the fall of man; and human depravity be admitted, then there follows of necessity all the other steps which lead men from the lowest to the highest plane of existence. 3. The belief in original sin and of human depravity seemed to me to be more consistent with the majesty of the Infinite One, than that man should stand on a higher platform, and be as a God able to do all things by himself. It did not occur to me that, by placing man in this helpless position, I of necessity imputed his inability to do good, and his constant inclination to do evil, to the Creator Himself; but so really it must be, and even had I recognised this, it would not have startled me into the realisation of the fact, that such a conclusion must involve a gross inconsistency in the character of such a being as I represented the Lord God Jehovah to be. 4. Original sin and inherited depravity, or the constant inclination only to do evil, cannot be reconciled with the freedom to attain to good which my theory of redemption implies. I know that the agency by which this was to be accomplished is regeneration, or the new birth, whereby man is awakened to a sense of the desirability to rise out of his evils and enter in the good of the Lord's Kingdom by conquering the evils and falses of his nature, and accepting in place thereof, the wisdom which the Lord imparts; and I also know, that this regeneration of man was rendered possible in my system, by another conception of mine, viz., that in every man there are remains of innocency, which the Lord works upon, to secure the ends involved in the heavenly birth. But even then, I can now plainly see, that the odds were against the attainment of man to the high position indicated. 5. Original sin, and inherited depravity, even though that fearful condition might have been preceded by a period during which mankind enjoyed the brightest smile of the All Wise, becomes when accepted as a fact, a spot so dark on the brightness of Infinite Wisdom and Love, that however grand and benevolent the means to restore man may be, you still find that there remains in the mind of the reflecting man a doubt as to the Love and the Wisdom which, with all its declared interest in man, places him under the influence of such a fearful contingency as is involved in the final conclusions of my system, the being excluded from Heaven, and consigned to Hell. 6. Readers of my works will know, that even alongside of the most positive assertions of what might be termed a fatalism in regard to man's inability to do anything apart from the Lord, and thus that in many instances he would as the result of failing to realise this all-needed help, plunge himself into hell with all its degrading associates, that I also give utterance to my belief that, in due time, all things in opposition to the operation of the Infinite Love would be subdued; and even hell itself, as a state, be destroyed, and man raised up out of the

lowest pit into the enjoyment of those elements of being which he was capable of realising; and in this fact you will discover in what way there ever underlies the expression of the human judgment, the reservation of a conclusion, which if it were expressed would far exceed the possibility of arriving at final conclusions on any matter affecting the Divine, or man, by man himself in the earth-stage of existence, or indeed, any other through which he may pass. And I think you will find repeated proofs in my writings of the admission of the belief, that with all my apparent dogmatism, I conceived that a clearer definition of all the facts with man's state and future, would yet be arrived at. 7. These are some of the inconsistencies which marked my experience as a theologian then, and led me to speak so dogmatically in one place, and to half admit my error in another. 8. The deep mystery which must ever attend the growth and development of man, and the many sided exhibitions which he presents as he thus grows, are calculated to lead the reflecting mind to desire to find out some fixed principle, whereby a key may be applied to unlock the mystery, and enable the enquirer to formulate a system which shall make apparent that which otherwise it seems impossible to understand, or to reconcile. And it was on this ground, that I endeavoured to construct a system of theology out of the elements of religious belief which prevailed in my day, accepting some of those elements, and rejecting others, and labelling the complete system, *The True Christian Religion.* 9. In accomplishing this work in which my heart found its most supreme delight, I felt conscious of the assistance of others on the spiritual side of my nature; and such was my deep reverence for the Lord Jesus Christ, that I did not for one moment doubt that it was he who thus aided me, and gave me the beautiful thoughts which I have expressed, and painted on the retina of my spirit eye, the beautiful visions with which I have illustrated my writings. 10. I have since learned however, that it is given to man on the earth, to be led and assisted in his growth by intermediates, who, in various ways fulfil the will of the Lord of the Universe; a Being so incomprehensible, that none can even define or grasp His Nature. But while I have learned this since I entered permanently on the life of the spirit, I do not understand that even inconsistency of thought, or formulated systems which are far from the actual facts of the things which be as they appear to us here, are to be regarded with regret or pain, because all earthly experience, if honestly acquired, and put forth, stands in the same relation to the mind as imperfection does to the growth of nature. The one thing leads on to another, and even by devious ways, it is absolutely necessary that man should be led in accordance with the measure of his growth, rejecting the imperfect as he grasps the more perfect; and rising higher as he finds the means to raise himself above a more elementary condition. 11. I am conscious even now, that there are multitudes in the Christian Church, who might accept my *True Christian Religion*, and profit by it as a help to the further development of their spiritual life; and from the higher standpoint thus gained, rise in due time to the still fuller recognition of a life which is as much in advance of my ideal, as the glorious orb of day is above the softly shining messenger of night. 12. But to return to the special doctrine in question: Original Sin and Human Depravity, as formulated by me in my New Theology. No human being is created with a potency to do evil. The notion of evil is misunderstood; indeed there is no such thing as evil as Theologians define it. There is that which is temporarily hurtful and injurious to man in his relation to his fellow, and as affecting his own comfort; but beyond this, you cannot go. The law of results cannot be controlled by man; I mean the inevitable result and outcome of all things in relation to the Will of the All Wise. The order of growth of parts may seem to be very crooked, and to indicate a principle of defined necessity, but really after all, you do but in these things perceive what may be at all times seen in Nature, a departure from the exact rigid line of growth, but all at length to lead to the symmetrical and beautiful, and in the attraction of part to part, to make up a whole in which the diversity of elements does not destroy, but rather consolidates the unity; and manifests the superior knowledge of the Wise Governor of All Things. Like the Planets in their orbits round the Parent Sun, which are at times at the antipodes of their seemingly normal position, and in their progress marking erratic lines on the imaginary plane of the Heavens; so man in his growth progresses ever onwards, betrays to an exact observer, many strange phenomena, until it is understood that, while these little pieces of the great whole seem erratic in their movements, yet all are designed in the end, to unite in the one great phalanx of a perfected Human. 13. The great remedy against the false conceptions which men are in danger of cherishing, such as in relation to original sin with all its dangerous and demoralising conclusions, will be found in that generous and universal study of Nature in all its departments; and in raising the thoughts to that Inspiring Fountain of all Wisdom, the one Supreme and Awful Being, who although without parts and passions, is the source and sustainer of man; and works in man, and waits to make Himself more fully known to man, when man by the opening of his spiritual faculties shall bo prepared to receive the Higher Vision of that glory which He imparts. Well did one of old exclaim: "Show me Thy Glory;" and if you would aspire to such an elevation of thought, then, I say, study the lesson Book which has been placed before you, and laid down in the lines of Nature, and of your own being; but always study these manifestations with the one supreme regard for His Wisdom and Love, who in all things works to reveal Himself to His creatures through those heavenly attributes which ever find a response in man when he enters upon, and continues in the Divine Order. Accept these few thoughts from Swedenborg; and kindly bear in mind the fact, that even he, as a servant among servants in the Great Father's Kingdom, aims only at Truth and human happiness as the great expression of that Father's Will. . . . . These thoughts will be followed by others, which will enable you to more fully understand the order of ideas in relation to man's spiritual progress, and the experiences which are immediately connected with his attainment of the higher life.

Marnias Meti.

H. J. B.

Melbourne, November, 1879.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

PROGRESS IN BATHURST.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—That Spiritualism is making rapid strides; must be evident to any one who reads the public journals. Even the attacks made on it by malignant correspondents, prove that it is a power making itself felt. Thanks to the liberality of the press, (or a portion of it at any rate) I have been enabled to reply in the *Free Press*, to a writer "Northumberland," who thought he could cut down this (to him) gigantic delusion. In the columns of the *Matrimonial Chronicle*, Tumut, N.S.W., I was also allowed to answer an attack made on Spiritualism in that journal. All honor to the *Singleton Argus* for freely opening its columns, and to the *Western Independent*, Bathurst, N.S.W., for publishing a synopsis of Mr. Bright's lecture on "State Sectarianism," delivered in Sydney recently. All honor also to Mr. Hughes, for bravely throwing off the trammels of the Church of England. At last I have managed to induce a number to investigate Spiritualism; and would like to see a lecturer in this city ere long.

"Religious and Moral Principles of the Sacred Order of Truth, by an Acolyte of the Order;" is the title of a work on Freethought, &c., advertised in the *Independent* here, and will shortly be published. No doubt it will do some good.

The education question is the principal topic in this place. The Catholic body held a meeting to protest against the Public Instruction Bill being passed. As they seem determined to oppose secular teaching to the utmost, it is time for all liberals to be active. I only hope we shall ultimately have a system of education, compulsory, secular to the letter and free; keeping those theological rushlights from the dark and gloomy churches, away from our schools for ever and ever. Amen.

F. E. S. HEWISON.

Bathurst, N.S.W., Dec. 9th, 1879.

A LETTER FROM THE NORTH.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

MY DEAR SIR,—Your letter and packages duly reached me, and I am greatly obliged to you for the papers, pamphlets, &c., and more especially for the *Medium* and *Daybreak*, in which Mr. Tyerman gives his experience at the "Hafed Circle, Glasgow," at which Mr. D. Duguid is medium, as it exactly coincides with my own experience at that circle, so far as the artistic paintings is concerned in every minute particular, on the 3rd July, 1877, the night prior to our embarking for Australia. Certainly we had not the fire test, as there was no fire in the room, it being midsummer. You must understand that there were eight persons at the séance in question who are now in Australia, and only four of the regular attendants, viz., Mr. Duguid, Mr. Bowman, Mr. Nesbitt, and a young gentleman whose name I forget. In addition to three artistic paintings produced precisely as Mr. Tyerman describes, we were each of us fanned with the most delicious perfume. A musical box which stood on the table was taken by the invisibles, wound up, and commenced playing most delicate music, and was apparently carried out of the room by the cadence of sound; for it appeared to go through the wall until the sound was scarcely perceptible; when, on returning, the volume of sound increased until the full pitch of the instrument was attained on its arrival in the room, and finally ceased playing on the table. After this, Mr. Bowman addressed the intelligence as follows:—"Jock can you sing to-night?" The reply was "yes," in a deep peculiar voice. Mr. B. will you sing with me in the direct voice, "The Path of Duty?" answer in same peculiar voice which seemed to come from near the ceiling, "yes." The spirit thus addressed, and Mr. B. commenced and sang the above song; it rarely falls to the lot of anyone to hear such. Did I possess the most brilliant power of description, I should fail to describe the pathos of that song, as sung by that unseen ethereal being, if I may be allowed the expression. And, sir, judge of my surprise at the close of the séance on being told that the paintings were for us to bring to Australia, where they are now; two in my possession, and the other in the possession of one of my friends, near Warwick. I sent an account to the editor of the *Medium* by our Pilot, and which account reached Australia before our arrival; and the only reason I recapitulate is to substantiate the account given by Mr. Tyerman in the *Medium* you so kindly sent me.

In the pamphlet by Mr. Curtis are some very astounding statements, the orthodox miracles of near two thousand years ago, pale before these well attested facts. I have also read with pleasure the pamphlet on the "Harvard Student;" in fact, I am prepared to receive any statement when backed up by names, dates, places, somewhat after the style of the old woman and the Bible, who was prepared to receive the statement of Jonah swallowing the whale, instead of the whale swallowing Jonah, if the Bible only said so. What implicit reliance the old woman placed on her Bible? If spiritualists would shew something of the faith of this old woman, I have no doubt it would be better for humanity; according to the orthodox theory you must believe the whole of the Bible, or you are everlastingly lost. Well, sir, I am now prepared to believe that the strange accounts we meet with in that Book have occurred. Why? Because I have witnessed in my own family nearly all the stages of spiritualistic phenomena, and may, therefore, be allowed to speak, fearlessly, openly, and without the fear of contradiction. I have no doubt sir you came across some startling accounts in the *Medium and Daybreak*, in March, 1877, under the title of Miss Wood, in Derbyshire, in which the spirit Benny materialised in front of the audience, and where he cut from his face a portion of his whisker, and gave to Mr. Adshead, well sir, I have a portion of the veritable whisker in Townsville at the present time, and when I show it to some people they cannot believe me; ah! they have not the faith the old woman had in her Bible. I have also the footmoulds taken at the séances in question; have examined them very minutely, and have no hesitation in saying they are really "footprints of angels;" not on the sand of time which every tide would obliterate, but footprints that with care due to them as holy relics, future generations may look with wondering admiration on. You must understand that Mr. Adshead offered £250 to any person, who would commence and manipulate moulds in the same manner, with this stipulation, that anyone undertaking the task they should have a month's practice before the final operation took place; and when I left England no one had come forward to claim the reward offered, by producing moulds under the conditions the moulds in question were produced. What we want is more faith in ourselves and fellow-creatures; more faith in the infinite love of the Father, the Creator, sustainer, and comforter; and when once the light of this new Gospel sheds its effulgence in the hearts of mankind, then indeed will the Millenium have come, and will most assuredly uproot the superstition of past ages to which the present cling, with the persistence worthy of a better cause. The ignorance of the present day is very galling to advanced thinkers at times, and I doubt not this may be good for the glorious cause that many have at heart. It would not do to move all the old landmarks at once, we might lose ourselves in the ocean of truth that lies unrevealed beyond the confines of this weary vale of tears. The light that has shone on the world this last fifty years is bright indeed in comparison with former periods. I believe it is very little to what is to come.

E. SHAW.

Townsville, November, 21st, 1879.

SCRAPS FROM TASMANIA.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

DEAR SIR,—There is a greater demand for Spiritualistic and Freethought Literature here now. During the last three months I have had several applications from different quarters for this kind of literature, and I am sure the *Harbinger* has more subscribers in this immediate neighborhood now than ever. The clergy are beginning to hit out against Spiritualism and Freethought from the pulpits, which I think a good sign.

The Rev. J. H. Wills has been preaching some sermons upon "Future Life Questions," endeavouring to prove by (I think) sound reasoning that there is no "material everlasting hell," and that there is a chance of reformation beyond the grave; in fact, he is teaching exactly the spiritualistic views on these matters. Nearly all that have attended these sermons appear to agree with the rev. gentleman.

The "Green and Walker Debate" is doing good work over here; all that I have lent the book to have come to the conclusion that Mr. Green appears to better advantage in the first part of the debate than at any other time, and that "he hardly had a legitimate leg to stand upon when debating Spiritualism." How nicely some of the arguments Mr. Green used against Spiritualism could be employed against his own system. But never mind, Mr. Green, I consider you have made a much better show than several other Ministers I know of, that have taken up the cudgels against Spiritualism. (The Rev. Mr. Storey for instance). I feel inclined to laugh whenever I think of his efforts in this direction; and if he keeps his ears open, I daresay he will hear of a professed Spiritualist every now and then being guilty of some crime (of course professed Christians are never convicted of immoralities), which will be

quite a god-send for him, by adding to his list of names.

We have heard much lately about the sensational preacher, Dr. Talmage, and I don't see why I may not have my little say about him. Noticing in Mr. Burns' report of his (Dr. Talmage's) lecture, at Exeter Hall, the following remark:—"Whenever the Talmage craze breaks out, it will be as well to apply a little of Burns' salve." Referring to his pamphlet, in reply to Dr. Talmage's sermon, "The Religion of Ghosts," I looked it up, and re-read it. If ever a person decidedly got a thorough thrashing in print, Dr. Talmage received one from Mr. Burns. And all interested in Spiritualism that have not seen it, I would strongly advise to get this little pamphlet, and they will see what kind of arguments pulpit orators employ against Spiritualism. It was Dr. Talmage that tried to make out that Spiritualism was a prolific cause of insanity, and that "every asylum in America contained its victims." Now, after the published statistics, so carefully prepared by Dr. Eugene Crowell, thoroughly refuting this rash statement, if Dr. Talmage has not had the manliness to acknowledge publicly that he was mistaken, I can easily believe him to be guilty of the charges brought against him by the members of his own church. I have just read his "Abominations of Modern Society;" although he uses much questionable language, still it is quite refreshing to come across such a work, after reading the stuff the *Australasian* has inflicted upon the public in the shape of his sermons, and I hope his book will be widely read, as I think it calculated to do much good.

I am glad to see that the *Protestant Standard* is so thoroughly sound upon the "Education Question," and I think this paper is doing much good by exposing the "mummeries of Priestcraft;" but we need not always go to "Romanism" to find "Priescraft." During the last three or four years, when the *Standard* has been dealing with Spiritualism, such spite has been displayed that I have now come to the conclusion that the editor has some time or other smarted very severely under its well-aimed lash. In the *Standard* for December 6th, appears the following choice classification for Spiritualism. Referring to Mormonism, the editor says:—"Except that it is confined to a comparatively small area, it might rank with Romanism and Spiritism among the greatest abominations of the age. It was well and truly said by Lord Bacon that, "A new religion can only be propagated by lust or the sword." If this *Standard* editor believes Spiritism to be as great an abomination as Romanism, why does he not devote half of his paper to exposing its abominations? Let him prove that Spiritism produces criminals in the same proportion that he makes out Romanism does. And let this impudent slanderer prove that Spiritism "is propagated by lust or the sword," any more than his own system is. That there are many bad Spiritualists I would not for a moment deny, but that the "principles, teachings, and philosophy of Spiritualism" have a tendency to deprave mankind (as this bigoted editor would imply) is utterly false. I am not a Spiritualist (wish I was), but know enough of the movement to give the lie to this editor's statements concerning it. It was this *Standard* a few years ago devoted several columns to an attack upon Mr. Tyerman, yet refused to insert his temperate and short reply. It is sickening to me to read so much of "liberty," and the immoralities of others, in this paper, when I know what the editor is capable of doing himself.

I am glad to see that so many secular papers in the colonies are allowing Spiritualism to be defended, as well as "run down" in their columns. Let it stand or fall I say. If I thought there was any truth in the *Standard's* insinuations respecting Spiritualism, I should be rather uneasy in my conscience, for sticking up for it, as I dont wish to encourage one of the "greatest abominations of the age."—I am, sir, yours truly,

Leven, 14th December. FAIR PLAY.

We regret to have to inform our readers that owing to her continued ill health and other causes, Mrs. Fielden has been compelled to altogether forego the exercise of her mediumship.

THE DIVINITY OF JESUS CHRIST.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

SIR,—I have been attracted by an article in your last issue on the Bishop of Melbourne's lecture. I shall not attempt to answer it, for the bishop is well able to take care of himself, neither do I mean to disparage your article, which is evidently written with considerable ability and some logical force, but I want to demur against the very cavalier fashion in which you dispose of one powerful textual proof of the Divinity of our Lord. I allude to the passage in the ninth chapter of Romans, fifth verse. You defend the Unitarian interpretation as being sanctioned by scholarship and required by the context, but give no proof of the latter, and the only evidence of the former assertion is a rendering by Mr. Jowett. Now, those who know that individual's theological career won't set much value on his authority. I suppose there is no one whose scholarship and honesty is less open to doubt than Dr. Liddon, and he, in his magnificent work, "The Divinity of our Saviour," supports the rendering given in the authorised version, viz., "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." Any other rendering I hold to be unfair, uncritical, and without countenance from reliable authorities. I ask you, sir, to meet this objection, and to give proof of your assertion that the translation of Mr. Jowett "is required by the context." But remember, it is useless appealing to sceptical scholars or recalcitrant divines.—I am, etc.,

G. H. TAYLOR.

[Mr. Taylor is rather captious; he assails us for not exhaustively refuting an argument which Bishop Moorhouse did not deem of sufficient importance to urge! Our critic objects to the evidence of Dr. Jowett, though we might be pardoned for supposing that the Professor of Greek at Oxford is no mean authority. However, in order to satisfy Mr. Taylor, and to correct his somewhat rash speculations regarding "reliable authorities," we may mention that the following distinguished scholars, many of them most orthodox in their theology, have approved and advocated the Unitarian translation of Romans ix. 5—Erasmus, Le Clerc, Grotius, Bucer, Wetstein, Tischendorf, De Wette, Holzmann, Bünsen, Ewald, Meyer, and Davidson. But why does not Mr. Taylor tell us wherein this rendering is defective? Can he indicate a single rule or principle of grammar that it violates? With reference to our statement, which Mr. Taylor challenges, that the Unitarian interpretation is required by the context, we consider the truth of this to be obvious. Paul enumerates the privileges bestowed upon the Jews, namely, the adoption, glory, covenants, law, service, promises, and lastly, as a consummation, the Messiah (See verse 4). And what is more natural than that he should conclude with a doxology, an ascription of praise to the Author of all these benefits?—"God, who is over all, be blessed for ever."

With Canon Liddons Bampton Lectures, to which our critic alludes, we are familiar, as well as with some effective replies thereto. The canon's scholarship is freely conceded, but we fail to either admit or admire the "honesty" that can pervert such scholarship to the maintenance of a fiction.—X.]

JOTTINGS ON PASSING EVENTS.

TALMAGE AGAIN.

THE following gem is from the exhaustless *répertoire* of our old friend and favourite, Dr. Talmage. A New Zealand paper questions its authenticity, but the style is too characteristic to be doubted by those who know anything of the worthy doctor; besides, all dubiety on the subject is for ever set at rest by the fact that the *Southern Cross*—which, as I before hinted, cannot err—unhesitatingly ascribes it to Talmage. Mindful of the adage that "one fool makes another," I give the author's words, and refrain from committing myself by the addition of any comments:—"*The Perils of Young Men!* First of all is that which comes from *scepticism.* Who is the sceptic in England and in America to-day? It is the man who prides himself on being *liberal.* He is so liberal that he would give away the Bible. He is so liberal that he would give away the throne of Eternal Justice. He is so liberal that he would give away the Lord God out of the universe. He is so liberal that he would give away his own soul and the souls of all his friends. This is a dangerous man when he comes in contact with you, Oh, my young friend!

I suppose a young man has just arrived from his country home. He is in the shop, or in the store as we call it in America. Saturday morning comes, and the sceptic in the store says to the young man, "Where are you going to spend Sunday?" "Oh," says he, "I'm going to church." "Oh, indeed, you're going to church, are you? Well, I'm not surprised; I used to be of that way of thinking myself, but I've got over it; I've not been to church a great while; I don't believe in those things. Now, it can't be that you really believe the Bible is true. It can't be *surely* that you believe in that story of the Garden of Eden, and how that the serpent was sentenced to crawl because of the sin he caused our first parents to commit; for you know a serpent must crawl by the very nature of its organisation. It couldn't do anything else. Now, you don't think, my young friend, that story is true; or that other one about the whale swallowing Jonah? You know very well a man could not have lived after he had gone down through the jaws of a whale. He would have been digested. He would have become a changed property. He would have turned into chyle, and he would have been destroyed by the gastric juice. It cannot be that you believe it?" So the sceptic goes at him, and tries to laugh him out of heaven, and to laugh him into hell! Oh, young man, beware of the sceptic! You can't associate with him without having your simple faith in the Word of God destroyed. Just tell him that you are not ashamed to be found in the company of a great many men who did believe in the Bible, and who knew just as much as he does.—Burke, the statesman; Blackstone, the lawyer; Mozart, the musician; Thorvaldsen, the sculptor; Grotius, the historian; John Milton, the poet. Just ask him what infidelity has ever done for the elevation of the fourteen millions of the human race. Ask him how many hospitals, asylums, and institutions of mercy it has established. Before you leave him tell him that he has insulted the memory of your father, and spat upon the death-bed of your mother, and with swine's snout uprooted the grave of your sister, who died believing in the Lord Jesus.

IS COMMUNION WITH OUR SPIRIT FRIENDS A RELIABLE FACT?

This question very naturally arises in the minds of those who desire to investigate the phenomena of Spiritualism. When we are told by a medium that a spirit friend is present with us and desires us to accept some wise or loving communication which is imparted through this agent, we are probably filled with pleasure, as the first experience which arises; but then the question is sure to follow—Can it be possible? and am I justified in accepting this information as sufficiently reliable to make such an impression on the mind as shall influence the current of my life in the direction of truth and goodness, and thus make me a greater blessing to my fellow men in the avocations of my daily progress? We believe that thousands of earnest inquirers have felt thus; and it is with the hope of contributing an element of assistance that we present to the readers of the *Harbinger* the following account of what we believe to be a reliable confirmation of spirit communion.

Having noticed when reading the *Banner of Light* that Mr. J. V. Mansfield, of New York, had been very successful in obtaining answers to sealed letters addressed to persons in the spirit-land, we were led to make the experiment, hoping that we also might be successful in obtaining some reliable test through this well-known and respected medium. In furtherance of this object, a letter was written to a relative in the spirit-world, asking that some reply might be given which would afford a proof of identity, and also to mention the names of other spirit-friends who had professedly been in communion with the writer in connection with the one addressed. This letter, written on thin paper, and folded up into a small compass, was then enclosed in two opaque envelopes, carefully pasted down and pressed until quite hard and dry, and the initials of the writer written with indelible ink over the tongue of the outer envelope. This letter, thus secured, was sent to Mr. Mansfield, with the request that he would deal with it in the usual way, and if an answer were received, send it on with closed letter to the writer in due course. This letter having been forwarded to Mr. Mansfield in August last, on the 26th of November following, the reply was received, accompanied by the sealed letter, which had not been opened or in any way tampered with, and which may be seen from the most rigorous scrutiny thereof. We will now give, as follows, an exact copy of the letter received from our spirit relative, and then offer some explanatory observations which will serve to confirm our observation, that we have in this a reliable proof of spirit-communion.

The following is a copy of the letter received:—

"My Son Henry,—Yours of 11th August at last before me. I, and your father, and James Martin, have followed your precious note over the deep blue waters, through all its meandering, until it reached the Medium Mansfield, in the metropolitan city of the great American Republic, New York. Five months have elapsed, my son, since I bid adieu to all things terrestrial. After reaching this, my spirit-home, my first business was to find your dear father. I had expected to have met him on my arrival here, but in that I was disappointed. I met, and found waiting for me on this shore of eternity, your dear friends Esther and Tom. I had been seated in Esther's mansion but a short time when your father was ushered in by a messenger who had been despatched for him; and the meeting may be better imagined than described. I was, after a little rest with Esther, taken charge of by your father, and taken to my beautiful mansion he had prepared for me, and which stood beside his own. Here we are, and so happy with those who preceded us to the spirit-land. We are with you often; imperfect as our communications may appear, yet we try to come in such a way as not to be mistaken for others. Would Dr. M. give the Circle more air and less light, we could manifest much more fully. I have not much strength to control, but your father has more strength of control than I have, therefore his manifestations are more pointed; but I will by-and-bye become stronger, and then I will come to your heart's content. Keep up good heart, my son; we are one and all with you. Care not for what this and that *would-be wise one* may say of your view of man's immortality; *you know*, my son, where *they scarcely hope* for a future. We shall soon be able, my son Henry, to come more specifically at your loving Circle; then and there will it be told you what you have to do in the future. Great is the call for labourers in the vineyard of spirit-communion, but few are found in your section of the earth to respond. However, my son, the light is rapidly breaking over the minds of that priest-ridden community; and the time is not far away when this great light will eclipse all other lights, and all see as with the same eye. You are doing your work, my son, and doing it well. Esther is not able to control at this time. She bids me say, love and thanks for kindly remembrances. She will speak by-and-bye. *Tell Dr. Motherwell to be firm; the angels are with him.*

"Your loving mother,

Elizabeth Bunney.

"Sept. 20th, 1879."

We shall now ask the attention of our readers to the following facts which have occurred in connection with this letter, and to one point in particular that makes the proof more remarkable as a test. During the month of May last, at a Circle held in this city, and of which the writer of this is a member, it was reported to him by the lady medium under control that an elderly female was present, accompanied by some friends of the writer, and who had brought this female to see him. Enquiry elicited the statement that it was probably his mother; but as he knew that his mother was alive in England at the time, having but received a letter from her by the previous mail, no importance was attached to the circumstance beyond a note being made of the occurrence. The friends who were said to have

brought this old lady to see the writer, are referred to in the letter from America under the names Esther and Tom. Now, about six weeks after this occurrence, a letter was received stating that Mrs. B——, the old lady, passed away from earth-life rather suddenly on the 19th April, or about two weeks prior to the visit to the writer at the Circle in this city. Subsequently to that, on several occasions, this mother has visited her son in various ways; and it was for the purpose of procuring, if possible, some reliable testimony to the truth of these visits, through an outside and independent source, that the letter was sent to America. It is now necessary to mention that, although the sending of this letter was kept a profound secret, several intimations were given to the writer in the meantime, through mediums who knew nothing of what had been done, that the attempt would be successful; so recently as Monday evening, the 17th of November, an assurance was given by the mother that very soon the required evidence would be forthcoming, and which promise was fulfilled as already related.

We wish now to call the reader's attention to the fact that all the means at the medium Mansfield's command were a blank envelope, so dense and solid that it was impossible to obtain any information from the contents, and yet, as will be seen from the reply, names are given, and circumstances are related which are strictly in conformity with the facts as they stand.

Now, it will not invalidate the value of this testimony to infer that, by the use of certain clairvoyant powers which the medium Mansfield possesses, he could obtain the information given from the contents of the sealed letter, because it is a fact that the reference in the letter to the ventilation of the Circle room in this city, in which the writer of this is accustomed to sit, is not in any way referred to, and is indeed a local fact known only to those who are in the habit of attending that Circle. Neither will it serve to invalidate the testimony by suggesting the probability of a process of mind-reading, and by which means Mr. Mansfield obtained his information, because this, if a sufficiently established explanation, would only lead to conclusions still more remarkable, when the difference which separates Melbourne from New York is considered. But beyond this, we can assure our readers that not the slightest knowledge is possessed of the writer by Mr. Mansfield excepting that which was afforded in the brief note which enclosed the sealed letter; and that there were no means by which he could obtain any information concerning the writer in any way. We are driven, therefore, to the conclusion that the information contained in the letter received from America was communicated to Mr. Mansfield by the spirit-mother, and that this was in every way possible, when it is remembered that the old lady and the other friends mentioned in the letter, had continuously manifested at Dr. Motherwell's Circle in Melbourne, and therefore were perfectly familiar with the members of that Circle, and the circumstances connected with it, as to its surroundings, etc. We cannot but think, therefore, that we have in this circumstance a striking confirmation of the reality of spirit-communion, and a cheering testimony to the reasonableness of the faith of those who believe in communion with their dear departed friends. We are fain to confess that this communion is of so startling a nature, when realised, that even those who accept it are somewhat staggered at its possibility; and we can readily deal gently with those who are unable easily to accept the phenomena as are others who have been, by a process of continuous experience, introduced thereto, and who are in the rich enjoyment of its results, which are both elevating, instructive, and strengthening in the way of eternal life. We would say, in conclusion, that we wish, above all things, that the fullest enjoyment and blessing arising from this merciful dispensation of the All Father, may become the portion of all whose aspirations lead them to desire a greater experience of that life which is spiritual, and which leads to that condition of existence which will be beset by less of the obstacles to progress than the earth-life possesses. If, friends, ye will but cherish such aspirations, then, in conjunction with the bright visions of the golden land,

> "Like Saint Cecilia.
> Thou shalt hear sweet music,
> And breathe the fragrance
> Of flowers immortal."

Ever keeping in view that, if we would have "our souls grow up to the light, we must keep eye on the light, and look no lower."

Melbourne, December, 1879. H. J. BUNNEY.

REASONS WHY SPIRITUALISM SHOULD BE INVESTIGATED.

BY J. TYERMAN.

(Concluded from last number, p. 1704.)

Sixth. The support and consolation which Spiritualism, if true, will yield to the dying, and to those who survive them, is another reason why it should be investigated. The change called death awaits us all. No event is more certain or of more importance to man. In all ages that event has been invested with awful solemnity, and in many cases with appalling terror, because of the momentous consequences it involves. And the gloom and horror that have so long surrounded it have in the main sprung from erroneous views of man's nature and destiny. The *Materialist* is dying. According to his belief, all that constitutes him a living, conscious, thinking, intelligent, loving being will soon be blotted out of existence. Annihilation is the cheerless destiny that awaits him. The grave is his final home, which is opening its door to receive him. He takes leave of his friends, and that for ever. An affectionate wife stands by his bedside, and he gazes into her tearful eyes with the melancholy reflection that in a few hours all memory of her will have perished. Darling children enter the room to receive a farewell kiss, and he gives them his parting blessing in the sad belief that he will soon be to them as though he had never known them. Surely many who meet death under this dreary system must at least wish that a better destiny than extinction of being awaited them. The *Christian* is dying. Some Christians meet death calmly, and even triumphantly, believing that they are going direct to the arms of Jesus; but this is not always the case. To many of them death is not such a welcome event, as their professions would lead one to expect it to be. The scheme of salvation in which they believe is so intricate, and the conditions on which their eternal well-being is supposed to depend, are so difficult to comply with, that some of them cannot be quite sure that they have repented aright, and believed enough, and hence are safe for glory. And then many Christians do not live up to the standard of religion they profess, and on their deathbeds they have much lost ground to make up—numerous backslidings to repent of, and are in some doubt as to whether they will be forgiven. The religion of others is so much a matter of feeling, and that is so liable to change that another element of anxiety is introduced. Perhaps there is a change in the atmosphere, or the psychological influence of some stranger who enters their room disturbs them, or some fluctuation of their physical condition takes place, and they of course experience a disagreeable change of feeling. This is at once traced to the remains of his depraved nature which still cling to him, or to the adversary of his soul, Satan, who will try to the last to ruin his soul. From these and other causes many Christians do not die as happy as could be wished. At best they only have belief and hope to rest upon. In no case can they be quite sure they are going to another world, and still less that it will be the place they have been taught to believe in. The *Sinner* is dying. He believes in the orthodox future state, but has made no preparation for it; hence the alarm that seizes his soul, and the darkness that clouds his prospects. In some cases pious neighbours, well-meaning but mistaken, crowd round his bed to help him to prepare to meet his God; while the officious clergyman is quite sure to persecute him with Scriptural texts and prayers of doubtful efficacy. Sometimes the godly visitors feel themselves justified in speaking of another brand plucked from the fire; another proof of the marvellous power of saving grace. The dying person is believed to have been forgiven at

the eleventh hour, like the thief on the cross, and is despatched to heaven to join the great and good of all ages and lands. But in other instances all is disappointment and sorrow. The sinner cannot lay hold of Christ by saving faith, as it is called. He believes it is "too late." Grim despair is depicted on his countenance; unspeakable fear flashes from his eye, unutterable anguish wrings his soul, and he passes away under the heartrending conviction that he is about to appear before an angry God, who will spurn him from his presence, and cast him into a region of eternal woe. Well may death be approached with shrinking and dread in such a case as that, which is by no means an uncommon one.

Such is death to many who pass through it. But what of survivors; what influence have those various beliefs upon them? In the case of the Materialist, if they hold the same views that he did, they have no hope of meeting him again in another world. The tender ties which bound them together in this are rent asunder, never to be reunited. He only lives in their memory now; and he will not live there long, for they will soon join him in the land of forgetfulness. What a pitiful consolation; what a joyless prospect? But if they do not share his belief in annihilation, they cannot but regret that he should have been torn from them a stranger to that comfort and hope which a rational and well-grounded belief in immortality inspires. As to the Christian, of course it is supposed that he has gone to heaven, and is now in possession of everlasting happiness, and that considerably eases the pangs of bereavement. And yet, as that cannot be proved, as at best it is only a matter of belief, doubt will sometimes cast a shadow over the soul. But what of the surviving friends and relatives of the poor sinner, who died declaring he was lost? If they sincerely believe this, and in any reasonable measure realise what it means, can they ever be happy again? Can joy any more thrill their hearts, or pleasure sit smiling on their faces? This would seem impossible. And as a matter of fact, the fear, if not the positive belief, that some loved one had perished in the bottomless pit, has caused many a person capable of enjoying life to go mourning all the rest of their days on earth; and in not a few cases it has dethroned reason, and sent its unhappy victims to the lunatic asylum for life. And these melancholy results would be still more frequently witnessed if those who profess to believe in the eternal punishment of the wicked were more sincere in their belief, and tried to comprehend somewhat of the import of the terrible dogma.

A system is needed that will present death in a different and more reasonable light, both to those who encounter it and to those who for a time survive them on earth; and that will consequently have a happier influence on both classes. And I submit that Spiritualism meets this demand more satisfactorily than any system now before the world. It disproves the Materialist's views of annihilation by demonstrating a future state of conscious, intelligent existence, as before shown. And hence, when he comes to die, though he may still be as much a Freethinker as he is now, he will know that he is not parting with his family and friends for ever, but is only preceding them a little while into another and better world. It will supplant the Christian's mere belief by positive knowledge, and inspire with glorious certainty the mind into which harassing doubt still sometimes finds its way. And even in the case of him whose life has not been what it should have been, it enables him to contemplate approaching death with different feelings from those which the orthodox views enkindle. Though it does not lead him to believe that he will escape the natural and just consequences of his wrong-doing, it assures him, on the testimony of the inhabitants of the other world that the frowning Deity, tormenting devil, and everlasting hell, so long taught in the churches, are pure myths; and that the punishment that awaits him beyond the grave is simply the inevitable penalty of violated law, and has for its object the purification of his soul, and its gradual elevation to a condition of eternal light and happiness. And, therefore, under this rational belief those horrible death-bed scenes before referred to, and of which pious bigots make so much, will for ever disappear. And if Spiritualism thus robs death of its gloom and terror for those who have to obey its mandate to go hence, it has a most beneficial influence on those who are left behind. In proving to them that, strictly speaking, there is no death; that their departed friends have ascended to another sphere of life; that their condition there will be determined on wise and beneficent principles; that under certain conditions, those friends may return to earth to demonstrate their continued existence; and that they will meet them again when their own earthly pilgrimage is finished. In proving this it has sustained many persons under the shock of bereavement, and given them a consolation which nothing else could have yielded. Hearts which would have been broken with sorrow have been comforted; lives which would have been shrouded in continual gloom have been lit up with sunshine, and the future, which would have been dark and repellant, has been made attractive and inspiring by the knowledge which Spiritualism has given of the life beyond. To this fact thousands can bear willing and joyful testimony. And may it not be urged that a system which has given a reasonable comfort and a well-founded hope to so many, under circumstances when these are so much needed, may fairly claim the attention of those who are not yet acquainted with it?

Seventh. Spiritualism proposes to be able to solve many theological questions, which have been the subjects of controversy for ages, and this still further entitles it to consideration. Space will not allow me at present to do more than point out a few of those interesting and important questions. They have long given rise to animated, and often acrimonious discussion; and there is no prospect of settling them satisfactorily while they are treated from an orthodox standpoint. Inspiration, for example, on which Christians lay so much stress, can be explained in a far more natural and reasonable way by Spiritualism than by Orthodoxy. It admits its reality, and furnishes many present illustrations of its various phases and degrees; but it attributes it to a more comprehensible source, and attaches a more just value to it than Orthodoxy does. Again, it enables us to understand what Moses, Samuel, and others say when they speak in all sincerity, no doubt, of seeing and hearing God. It becomes more difficult, as science and knowledge increase, to believe that an Infinite Deity was ever seen by finite vision, or that his voice was ever heard by mortal ear; and yet we can believe that the form and voice of a disembodied spirit were, in dark and superstitious ages, mistaken for those of God. Further, it settles the absorbing question of the destiny of the wicked on the authority of those who speak from positive personal knowledge. They are neither to be annihilated nor eternally tormented; but as the prodigal children of the one great Father, they will ultimately find their way through paths of repentance and suffering to a home of endless bliss. It also furnishes a theory of the world's redemption, and of man's individual attainment of eternal happiness in every way more rational and worthy of God than that involved in the Christian scheme of salvation. And, finally, it offers an explanation of premonitions, spiritual impressions, answers to prayer, and kindred experiences which, to say the least, is much more probable, and beset with far fewer difficulties than that of any other system. But I cannot enlarge on these questions. It would take several articles to do full justice to them. But perhaps the hints I have given will be sufficient to justify the seventh reason I have adduced for an investigation of Spiritualism.

There are several other reasons I would like to urge, such as the beneficial influence it is calculated to exert on mankind, in proportion as facts and principles are understood and appreciated; and the light it throws on many cases of insanity, and much crime that is committed; but as this article has already exceeded the limits intended, I must leave them for the present. I trust the reasons that have been advanced may contribute somewhat towards dispelling misconceptions, removing prejudice, and promoting an impartial investigation of the claims of Modern Spiritualism.

BISHOP MOORHOUSE ON THE DEITY OF CHRIST.

In this our concluding article we have to deal with what we designated the Bishop's "Indirect Proofs" that St. Paul regarded Jesus as God. In order to do the lecturer ample justice, let us give the gist of his argument almost in his own words:—"If the denial of a certain truth would leave the arguments of St. Paul without points, and his statements about his Saviour well-nigh meaningless, we may be sure that such denial is the negation of a truth which the Apostle taught. In Rom. viii., 32, Paul says, 'He that spared not His own son, but delivered him up for us all, how shall He not, with him also freely give us all things.' Now, how can you attach any tolerable meaning to these words, if you affirm that Christ was a man? Substitute the greatest among the prophets, the names of Moses, Elijah, or of Paul himself, and how does it sound? He who spared not his own son, *Paul*, &c., &c.! How can we think it so incomparable an act of love that God caused Paul to be born like one of us, or to suffer martyrdom, &c.? If then the substitution of any other name for that of Jesus would make Paul appear profane or ridiculous, surely we must concede that he looked upon our Lord as nothing less than God." The whole force of the Bishop's argument dissipates when we remember that St. Paul regarded Jesus as the *Messiah*. As such, he stands (in the apostle's estimation) at the head of all creation, the Saviour and the Prince of men. To substitute for him even the greatest among the prophets were indeed presumption, if not profanity; because in his Messianic character he possessed "the pre-eminence," and combined in himself the loftiest human dignities, and the greatest of divine benefactions. And here we need to remark that in taking the Unitarian position we admit also the Messiahship of Jesus. It will suffice to quote two of the most eminent and representative Unitarians of the present day, Dr. G. Vance Smith and Professor Martineau. The former, in the work cited previously, writes on "The Messiahship of Christ, it's true character;" and the latter expressly remarks that "All Unitarian writers maintain the Messiahship of Jesus Christ." [1]

Concerning the Apostle's view of the Messianic character various expositions have been given, from that of Baur who says, "the proper nature of the Pauline Christ is human. He is a man, but a spiritual man, one in whom spirit or *pneuma* was the essential principle, so that he was spirit as well as man," to that of Canon Farrar in his latest production, "The Life and Work of St. Paul." This is a subject too involved to be adequately discussed in a brief essay; we must, therefore, content ourselves with referring, for a fuller consideration of the matter, to the works already mentioned [2]. Our contention is that Messiahship does not involve Deity, and it is interesting to record that in this we have the support of one so generally adverse to our position as the late Canon Liddon [3].

The especial love of God, upon which Paul expatiates, seems, in the Apostle's opinion, to consist in God, through the death of Christ, allowing to all humanity the extension of the Gospel, which otherwise would have been restricted to the Jews. As another says, "The death of the Messiah was the one great channel through which the extension of Christianity to the world was brought about. In other and more scriptural phrase, it was by that event that the wall of partition between Jew and Gentile was thrown down, and the atonement, or reconciliation of man to God, was effected." The modern rationalist may fail to detect any specific indications of love in this, and will, perhaps, contend that the paternal solicitude should naturally reach out to all mankind, without necessitating the sacrifice of anyone. But it should be remembered that we are dealing with the opinions of a writer who lived in an age when narrow views of the Divine government prevailed, and when sacrificial notions had become insinuated into the very life of religious thought.

We now proceed to the Bishop's second and last proof that the Deity of Jesus "lies behind St. Paul's teaching as a necessary pre-supposition."

He says, "The Apostle declares the life of a Christian is the life of Christ within him; wherever there is a Christian there is a man in whose heart Christ is the hope of glory." And Dr. Moorhouse concludes a burst of unapproachable eloquence, "Who is He, my friends, this life of all the ages and all the worlds? dream or reality, man or God, phantom of a lost faith or everlasting King of earth and heaven? One or other He must be; and for you, at least, who know the power of the life which He gives, He can be no other than Almighty, Illimitable God!" With the argument, from the Christian consciousness, in its emotional or psychologic bearings, we have nothing to do; it can be used with equal effect by the Roman Catholic to prove the ever-durating influence of the Virgin, and by the Hindoo to prove that his Ráma was an incarnate God. We have to do with simply the language of Paul, and the question narrows itself into this: Did he, in saying that the life of a Christian is the life of Christ within him, &c., necessarily imply that Christ is God? Now, what is meant by the terms "Christ," and "life of Christ," in such a connection? Is this language literal or figurative? When Jesus offered up the affecting prayer (John xvii., 20-3), "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that *they also may be one in us. . . . I in them, and thou in me*," &c. What did he mean by the words italicised? Is anything so gross as an actual material indwelling denoted, a transference of the one being into the other? Or do not the words rather imply a "transmitted influence?" Just as when Paul, in his address to the Ephesians (iii. 17.), prays "that Christ may dwell in their hearts by faith," and also in his Epistles to the Corinthians says, "My love be with you all in Christ Jesus," and "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." The same metaphorical phrasing, the same idea of *imparted influence*, is exceedingly common in all our literature. We see it in Gray's *Elegy*, where the poet writes:—

> "E'en in our ashes live their wonted fires."

And in Tennyson, where in the *Œnone* Pallas, addressing Paris, says:—

> "So that my vigour, wedded to thy blood,
> Shall strike within thy pulses, like a God's."

The life of Christ, or "Christ," in a man, is surely to be understood as "the spirit of Christ, living in, actuating, influencing him. And here we cannot do better than quote an opposite passage from Vance Smith's excellent manual, "The Spirit and Word of Christ," "Before all things, the Spirit of Christ! It is the spirit of truth, and justice, and fidelity to the sense of duty; of love and goodwill between man and man, of humble faith and reliance upon God. It is this, manifested in practical obedience and well-doing, in self-renunciation and sympathy for the afflicted and suffering. It is tender compassion for the sinner, combined with an earnest intolerance of untruth, hypocrisy, and formality, in religion as in everything else. It is the spirit of prayer and upward aspiration towards the Universal Father, of unfailing submission to the Holy Will and devout trust in the unseen heaven; while at last, as the result and crown of all, it is a perfect readiness, even in the moment of supreme agony and death, to commit every interest and care of earthly life into the hands of God, not forgetting, withal, to return good for evil, blessing and forgiveness for injury and scorn. . . . This lofty and divine spirit, embodied, so to speak, in Jesus Christ, and often inspired, as it has been, in others by his transmitted influence, is without question the highest and most precious memoral of his Ministry." Such a spirit, actuating a man, may well be, in him, "the hope of glory."

1. "Christianity Without Priest, and Without Ritual," by the Rev. James Martineau, L.L.D., D.D., p. 51.
2. On the general subject of the Messiah, works especially deserving of study are Bishop Moorhouse's "Expectations of the Christ;" Professor Drummond's "The Jewish Messiah;" and Dr. Vance Smith's "Prophets and Interpreters."
3. See his Bampton Lectures: "The Divinity of Our Lord," p. 191.

And now having analysed the evidence presented by Dr. Moorhouse, and having shown that, the alleged proofs—both direct and indirect—being utterly defective, the Bishop's whole argument

"Falls like an inverted cone,
Wanting its proper base to stand upon,"

We should conclude with an antithetic chapter showing that the dogma he has espoused, is altogether foreign alike to the letter, and to the spirit of Paul's writings. This, however, our limited space will not permit us to do as thoroughly as could be desired. A writer in the *National Reformer*, Mr. J. Symes, who has recently found his way from the Wesleyan pulpit to the Free-thought platform, remarks that "The greatest of all charades, the doctrine of the Trinity in Unity, Jesus never taught." The same is true of Paul. Deeply imbued with a conviction of the Messianic dignity of his Master, he may at times, in moments of religious fervour, exalt him high above "all thrones, and dominions, and principalities, and powers," yet he never seems to forget that this same Jesus is a man [4] and is the servant of One mightier than he. We cannot terminate this review more fitly than in the spirited words of an eloquent and reverent teacher of an enlightened faith, John Page Hopps:—"I will not in turn quote isolated passages to prove that Christ was God's *son*, sent by God, taught by God, protected by God, beloved by God. I will not quote texts to show how Christ *prayed* to God; how he ever acknowledged God as the source of all his power, and the object of all his reverent and adoring love. I will not cut out words and phrases to defend my creed, but I will ask the candid reader to take up the New Testament, and see whether the Gospels (and Epistles) are not positively *crowded* with proofs that Christ was a distinct being—himself a servant of God, a son of God, a worshipper of God. It may be that a few passages, such as those I have quoted, want a little light thrown upon them, but they are like specs upon the sun: the full blaze of day lighting up everywhere the life of Christ as the life of one who bends his knees with ours before a Being whom he teaches us to call Our Father, and of whom he says, He is 'My Father and your Father, my God and your God.' . . . . Paul knew Christ as man; he knew him as dependent upon God; he knew him as God's messenger and son; he knew him as a being to be loved and followed because of his beautiful humanity. Let others swear by their creeds, their confessions, and their catechisms; enough for me the grand old faith of Paul—that *the head of every man is Christ, and the head of Christ is God.*"

X.

4. See Acts, xvii., 31; 1 Cor. xv. 21; 1 Tim. ii. 5.

"MAGNA EST VERITAS ET PREVALABIT."

It is with feelings of intense pleasure that I pen these few lines in which I have endeavoured to express my sentiments. I was until lately a Church of England man, but am now a convert to the revivified dispensation termed Spiritualism.

I could never from the age of fourteen ally eternal punishment and torment, everlasting damnation, with the attributes of the Almighty. My common sense revolted against the idea of a hell for those who disbelieved what is termed the Book of Books. the inspired word of God; statements in which, no sane man could conscientiously believe. From Æsop's fables good morals may be drawn, but I doubt whether one could perform creditably the task of drawing up a moral from the Fables in the Bible.

As a boy, when I dared not express my opinions, I used to point out that the more one argued on the Bible the more difficulties would encompass that person. The Deluge or the wholesale drowning of mankind was the work of a benevolent and beneficent being. How could I solve this problem? A little child dies in a fearful agony, or is killed by lightning; it was the will of God, so say Christians, is this not blasphemy?

I feel since I have exercised, though but imperfectly, my reasoning powers and unfettered thought that I am a being of much more importance than I formerly conceived myself to be, that I hold a much more responsible position on this earth than what the Bible tells me, and that I am no longer a creature of circumstances; knowing that I must work out my own salvation, am I not more likely to lead a better life than I would do by trying to obey unreasonably and blindly the laws contained in God's own Book?

In portraying the future lot of man, or rather the destiny of a man's soul, a clergyman of the Church of England the other day stated that the good would inherit eternal joy, and the bad eternal exclusion from such joy. The same Minister I venture to say, would, a few years ago, have painted a lake burning with fire and brimstone, as the receptacle for the souls of bad men; perhaps, bad only in differing from his ideas of the Bible. The punishment is thus modified by the clergyman, and I maintain when modification takes place unbiassed thought and unfettered reason must have had something to do with it.

If I refute the idea of the existence of Hades, River Styx and the dog Cerberus, of heathen mythology, may I not as reasonably deny the existence of a hell as set forth by the Ministers of the Gospel.

Look at the Lord's Prayer, "Lead us not into temptation," what a blasphemous sentence. Did the God of the Bible ever wish us to sin?

As this is the first time I have written publicly, excuses must be made for my shortcomings, and in conclusion I may add that the lectures I have heard at the Academy of Music have given great impetus to my present opinions.

I feel deeply interested in the matter, and want to know more and see more of Spiritualism? Being a stranger here, how can I obtain an ocular or aural demonstration of the existence of spirits.

I should like to be introduced into a circle of Spiritualists, or attend a séance, or become a member of one. Will you, or any of your readers kindly make the road a little more easy for me, and render the opportunity of a demonstration more facile?—Yours, etc.

REASON.

THOMAS WALKER IN ENGLAND.

At a meeting of the Macclesfield Association of Spiritualists, the following resolutions were moved by Mr. Hammond, seconded by Mr. Royle, and carried unanimously:—

"Whereas Mr. Thomas Walker having recently returned from abroad, and being comparatively unknown as a public speaker—upon Spiritualism and kindred topics—in this, his native land, We, the Macclesfield Association of Spiritualists, after hearing him deliver six very eloquent lectures in our Hall, do cordially recommend him to our brother co-workers and Spiritualists in the United Kingdom, feeling convinced that his labours will benefit the cause of Spiritualism and humanity wherever he is heard; and for this purpose be it resolved that Mr. Walker has never been surpassed, upon our platform, as a public speaker, and that his lectures upon Science we have never heard equalled.

Resolved that copies of this be sent to the principal Spiritualistic papers at home and abroad.

Signed—

George Rogers, President.

Edward Hammond, Treasurer.

Mrs. E. Woollam, Hon. Sec.

We have received a copy of Cole's "Funny Picture Book." Its title would not suggest our columns as a likely place to find a notice of it, though personally fond of genuine fun, we devote our space to the more serious aspects of life; but between the covers of the book referred to, we find not only funny things but many that are beautiful and elevating, especially in the "Beautiful Gems of Poetry," at the end of the book, some of which already grace the Spiritualistic Hymn Book and Lyceum Leader. It is a cheap Christmas book, and will doubtless have a large circulation.

ASTROLOGY.

At the present day, and amongst cultivated people, it is the custom to disbelieve in astrology, and in fact to speak of it as a pseudo science, the predecessor of modern astronomy, that answered its purpose at one time, but which is now utterly unworthy of serious consideration. Notwithstanding, there are still believers in astrology in the world, and especially does it retain a hold in the minds of the Brahmins in India. Colonel Meadows Taylor in "The Story of My Life," relates two astronomical predictions which came under his own observation, and which were literally and truly fulfilled after the lapse of many years. When a young man he was sitting writing in his tent when a Brahmin entered, and quietly sat down in a corner of the tent. After a time he arose, and asked Colonel Taylor if he was acquainted with the Mahratta language. The answer was that he knew it well enough to converse with him. The Brahmin then desired to get the particulars of his birth, so that he might cast his horoscope. These details having been furnished to him, the Brahmin proceeded to predict his future career; that he would be married by and bye, and would have much sorrow; that he would not be rich, but that large sums of money would pass through his hands; that he would be a Rajah for some years; and that twenty-five years hence he would return to the country, where he then was, to rule over it. Time rolled on, and twenty-five years after this interview, Colonel Taylor was appointed over the district of Nuldroog; he arrived at head-quarters, and was seated in his office tent when the old Brahmin once more entered. He asked, "Are you the Taylor Sahib that came here many years ago?" He then produced the old papers that had contained the horoscope, and pointed out to him how all had been truly fulfilled; how he had got married, and had lost some of his children, and finally his dear wife to whom he was devotedly attached, which had given him much sorrow; that he was not rich, but that the revenues of the states over which he had had control, amounting to very large sums of money had passed through his hands; that he had been acting Rajah of Shorapoor for ten years; and that now after the lapse of twenty-five years he had come back to rule over the country where the Brahmin had first seen him.

"I cannot account for this prediction," says Colonel Taylor, "I only relate what happened. I told my old Serishtadar, Baba Sahib, about my horoscope and its results, but he was not in the least surprised. We Brahmins, he said, believe in astrology, and you English laugh at it; but when one who understands the art casts a horoscope, and calculates it scientifically, the result is seldom wrong."

The other case related by Colonel Taylor was that of the young Rajah of Shorapoor. The old Brahmin who had calculated the horoscope was much distressed when he communicated the particulars to Colonel Taylor, in the presence, and by the command of the Rajah's mother. The distressing part was that the young Rajah would die, prior to his completing his twenty-fourth year. "Yes! he is fated to die in his twenty-fourth year," said his mother; "we, my husband and I, sent that paper to Nassik, to Benares, and everywhere that there are wise Brahmins, but they all returned the same answer: He must die in the twenty-fourth year after birth. Did we not spend a lac of rupees on this? and it availed nothing." Time rolled on; it was Colonel Taylor's duty and pleasure also to superintend the education of the young Rajah. All went well till he came of age, and was duly installed as Rajah, and he was left by Colonel Taylor to depend on himself. Evil counsellors, evil habits then by degrees got hold of him, and at last during the mutiny in India, he broke faith with the British Government, raised the standard of rebellion, and at last became a prisoner, and was to be tried for his life at Hyderabad. At this time the old Brahmin priest called upon Colonel Taylor privately, "Do you remember Sahib," he said, "what I once told you about the Rajah?" "Oh, yes," replied the Colonel, "You told me that he would lose his kingdom, and that he would die before he had completed his twenty-fourth year." "He is now in his twenty-fourth year," said the Brahmin, "and has lost his kingdom, and the rest of the prediction will surely follow—it is quite inevitable." The result of the trial was that the young Rajah was condemned to suffer death, but Colonel Taylor and other friends interceded for him, and his sentence was changed to imprisonment for a term of years. On this being intimated to the old Brahmin, it did not make him swerve from his conviction in the least. "I wish I could think that my poor young master was really safe," he said, "but alas! it is not so." Next day, as they were all seated together, the bells of the express runner were heard approaching. Soon he entered the apartment, and delivered a sealed packet to Colonel Taylor. It was a letter from Hyderabad, which stated that the young Rajah had shot himself at the first stage on his journey to the fort where he was to reside. The old Shastree caught hold of Colonel Taylor's arm, and peering into his face, cried almost with a shriek, "He's dead, he's dead, I know it by your face." "Yes," was the reply, "yes, he is dead." "Ah!" said the old priest, "he could not escape his fate, and the prophecy is fulfilled."

THE MODERN REVELATOR.

A new star has appeared in the firmament under the above caption; it has burst upon us with very little warning, and its Tutelary Angel is Dr. Frederick Thorne, of Ballarat. In our intercourse with the mundane and super-mundane spheres, we had not hitherto heard of this gentleman, therefore his name and the paper are to us a new revelation. However, it is with the latter alone we have to do, and although in its prospectus our existence is almost ignored, we trust that the august editor and his staff will pardon our temerity in reviewing for the benefit of our readers the *Blazing Star*, which, if we may judge from the tone of his prospectus, is designed to eclipse the *Harbinger of Light.* From our preliminary remarks it might be inferred that we are preparing to "cut up" the *Revelator*. Reader, do not jump hastily to such a conclusion: our remarks are without malice, and are aimed at some bombastical paragraphs which appear in the prospectus, but fortunately do not disfigure the paper, which is really a respectable looking journal, and contains some sound, sensible matter.

From the leading article which follows the editorial greeting, we gather that the paper has Millennial tendencies, and that Christ's "Second Coming" is looked for at no very distant date. Now, although we have no expectation of such an event, at least during our time, we have no objection to the idea being used as a stimulus (by those who think it probable) to set their houses in order and strive by good living and spiritual aspiration to be in a fit state to receive him, Whether he come to them or no, such a course will tend to raise them towards his level. The style of some of the articles is decidedly "Tall," and the plurality of "big words," while it may give to the simple reader an inflated notion of the learning of the writer, is calculated to confuse his intellect. The latter portion of the paper is decidedly the best and most practical. Advice to mediums; advice to magnetists; how to form circles, and where to seek evidence, meet with our hearty endorsement, and the answer to the query, "Do our loved ones hear us?" is very good.

There now! after writing the above we really think that the new *Star* ought to allow us a small corner of the firmament to shine in, even though it contemplates "doing more service in one year than we can in a generation."

The Bishop of Nelson has been to hear Mrs. Britten lecture, and speaks highly of her oratorical powers, concluding his remarks about her as follows: "With all Mrs. Britten's glowing and eloquent descriptions, for which she is indebted to the Bible more than she admits or is aware, I heard nothing but what I have long believed and preached in substance, though not with so well-chosen or beautiful language."

EXPERIENCE MEETING.

An "experience" meeting was held at the lower Temperance Hall, on Tuesday, December 16th, when Mr. John Carson gave a sketch of his recent tour through America and the United Kingdom. Time did not permit of his going much into details, he therefore confined himself to giving an outline of the indications of Spiritualism he met with on his route, and the results attained with the mediums he had met. He remarked *en passant* that a person might travel through a large portion of America without being aware of the existence of Spiritualism, unless it were looked for. He had been surprised to find at Salt Lake, a number of Spiritualists and a flourishing Lyceum, Travelling eastward he had spent a few days at the "Eddy" Homestead, rendered famous by the marvels recorded by Colonel Olcott in his book—"People from the other World," here he met with satisfactory evidences, and subsequently with William Eddy obtained most convincing proof of spirit materialization. At Philadelphia he had a sitting with the celebrated "Flower Medium," Mrs. Thayer, where a large dining-table at the house of a private gentleman was literally covered with flowers, ferns and shrubs, some of rare kinds, and many with the fresh earth about the roots, all fresh and dripping with dew, and the most delicate of them uninjured by their mysterious journey. Reaching England, he visited the materializing séances at Newcastle-on-Tyne, and obtained further demonstration of the perfect materialization of spirit forms under strict test conditions At Glasgow he had many sittings with David Duguid, the painting medium, and has brought with him specimens of the spirit's handiwork, done without the intervention of human hands. At Cardiff, in Wales, at the house of an artist, Mr. Rees Lewis, the materializations appear to be most powerful; and it is no common thing for the forms to walk out of the house into the garden, the medium and part of the sitters remaining in the séance room. This happened whilst Mr. Carson was there, the materialized spirit following him into the garden, and plucking an apple from a tree.

Mr. Carson's relation was listened to with great interest, and after the passing of a cordial vote of thanks to him, he acceded to a very general request for him to give some details of séances to another meeting, which will probably take place early this month.

A REMARKABLE PRESENTIMENT.

The following is taken from the Rev. G. R. Gleig's "Sale's Brigade in Afghanistan," in which is described the former massacre of Cabul. The rev. gentleman was stationed at the time with the troops at Jelalabad:—On the 13th January, 1842, one of the sentinels on that part of the wall which faced Gundamuck and the road from Cabul called aloud that he saw a man in the distance. In a moment glasses were levelled in this direction, and there, sure enough, could be distinguished, leaning rather than sitting upon a miserable pony, a European, faint, as it seemed, from travel, if not sick, or perhaps wounded. It is impossible to describe the sort of thrill which ran through men's veins as they watched the movements of the stranger. Slowly he approached; and, strange as it may appear, it is nevertheless true, that Colonel Dennie foretold the nature of the tidings of which he was the bearer; for it is a fact, which every surviving officer of the 13th will vouch for, that almost from the first Colonel Dennie had boded ill of the force left in Cabul; and that subsequently to the receipt of the earliest intelligence which told of the warfare in which they were engaged, and of the disastrous results to which it led, he repeatedly declared his conviction that to a man the army would be destroyed. His words were, "You'll see. Not a soul will escape from Cabul except one man; and he will come to tell us that the rest are destroyed." Under such circumstances it is very little to be wondered at if men's blood curdled while they watched the advance of the solitary horseman; and the voice of Dennie sounded like the response of an oracle when he exclaimed, "Did I not say so? Here comes the messenger." Colonel Dennie spoke the truth. An escort of cavalry being sent out to meet the traveller, he was brought in bleeding and faint, and covered with wounds; grasping in his right hand the hilt and a small fragment of a sword which had broken in the terrible conflict from which he has come. He proved to be Dr. Brydon, whose escape from the scene of slaughter had been marvellous, and who at the moment believed himself to be, and was regarded by others, as the sole survivor of General Elphinstone's once magnificent little army.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Mr. Tyerman concluded his series of lectures for the above Association on Sunday evening, December 21st, with an able discourse on "The Bible weighed in the Balance," taking for his text Paul's admonition, "Prove all things, and hold fast that which is good." He denied the assertion that Spiritualists wished to destroy the Bible; this, he felt assured, they had no desire to do; they were not waging war against that book, but against the erroneous dogmas founded upon it.

Referring to the assumed plenary inspiration of the Bible he enumerated a large number of the books in it which did not even claim to be inspired, and asked, "What right had the clergy to advance such claim for them?" he also showed how easily by the insertion of one little word, which was not in the original texts, the whole sense of an affirmation of Paul's had been altered to suit the dogmas of the priesthood. Whilst admitting that the Bible contained much that was good and profitable, he considered that there were other books equally good and instructive. The biographies of the Bible were defective, and far inferior to those written by modern biographers, and the missionary reports of the apostles would be excelled by a modern newspaper reporter. The epistles were what would now be called "Pastoral letters," and did not require any divine inspiration to pen. He concluded by showing that the Bible did not fulfil even a reasonable claim to having been inspired by Deity.

Rev. Dr. Hughes commenced a second course of lectures for the Association on Sunday evening, December 28th, and met with a good reception. Reports will appear next month.

WHAT IS A SPIRITUALIST?

[A correspondent sends us the following definition of a Spiritualist. We never yet heard a definition which met with universal acceptance, but among the many which have been presented, this is one which we think will be more generally acquiesced in.]

A Spiritualist is the highest order of Christian—being tolerant of all truths and even opinions without distinction of class or sect.

He believes in and can worship God anywhere, and in any congregation. By his generous latitude of thought, desire for truth, and for what is right and good, follows Christ's example. He knows that a Spirit exists in everybody; that it does not die with the body, but lives on in appearance similar to the body, but much more refined in substance; that after leaving the earthly life, with imperfection, it gradually progresses to a more perfect state. He believes that its happiness or unhappiness is measured by its life in the body; that is to say, the more wrong it has done here, the more trials and purification it will afterwards require for its progress. He knows by proof and by innumerable

living witnesses, that some persons have the power of communicating with the spirits of those whose bodies are dead. This is no theory, but can be proved by fact.

Most Spiritualists believe that Christ was divine: that we are all divine; he much more so than others; that if it pleases or comforts people to do so, it is well to pour forth aspirations to him as well as to the Great, Good, Unknown God, for if he was God, in worshipping the one you also worship the other. All thoughtful members of every Christian religion are Spiritualists to a certain degree, requiring only more easily attained knowledge and experience to be fully so on all the points herein set forth.

One who is as much a Member of the Church of England as most other attendants.

WELCOME.

Gather round us happy spirits,
Round us form a loving band;
Come in answer to our welcome,
Bringing peace from spirit-land.

Welcome, for our hearts are open,
Welcome, for we love you well;
Help us in our search for goodness,
And with us, in earth-life, dwell.

Teach us, on this earth, our duty;
So that when we pass the door,
In the realms of light and wisdom
We may live for evermore.

Welcome then, ye friendly spirits,
Round us form a loving band,
We, who have not passed the portal,
Welcome ye from spirit-land.

LIRYC.

LYCEUM PICNIC.

The Melbourne Progressive Lyceum held their Annual Picnic at the Survey Paddock, on Christmas Day; a large number attended and an enjoyable day was spent. Contrary to the usual custom the Regalia of the Lyceum was not used, and the exercises and marching omitted.

Advertisements.

Hume's Essays, 4 vols., (S. H.), 10/6.
Heaven Opened, or Messages for the Bereaved, from our Little Ones in Glory, 1/3.
Hine's One Hundred Original Tales for Children, 5/.
Hades; Constable, 3/.
Half Hours with Freethinkers, 4/6.
Heaven and Hell; Kardec, 8/6.
Health Hints, how to be beautiful, vigorous and successful, 1/3.
Herbert's Poems (S.H.), 1/.
Higher Law; Maitland, 7/6.
Hood's Poetical Works, 2nd series, 4/.
Houses and Housekeeping, by Lady Barker, (S.H.) 2/.

Improvisations from the Spirit; J. J. Garth Wilkinson, 3/.
Illustrated Pronouncing Pocket Dictionary, 1/3.
Individual Liberty; Vasey, 5/6.
Intuition: An Interesting and Instructive Tale, 3.
Incentives to a Higher Life; Coupland, 3/.
Idols and Ideals; M. Conway, 7/.
Incidents in My Life; D. D. Home, 2nd series, 6/6.
Ideal Attained; Farnham, 5/6.
Inspiration: How it is Related to Revelation and Reason, 1/6.

Jewish Literature and Modern Education; Maitland, 3/.
Jesus and Paul, 2/.
Jenkin's Vest Pocket Lexicon, Dictionary of all but Familiar Words, 2/.

Koran, or Alkoran of Mahommed, 2/6.
Keys of the Creeds; Maitland, 5/.

Literary Remains of Emanuel Deutsche, 13/.
Legends of the Old Testament; T. L. Strange, 6/.
Life of Luther, Illustrated; fine edition (S.H.), 7/6.
Lyric of the Morning Land; T. L. Harris, 2/6.
Leaves from My Life; J. J. Morse, 3/6.
Light for Bible Readers, Hopps, 4d.
Life Incidents and Poetic Pictures; Powell, 5s.
Lyric of the Golden Age; T. L. Harris, 4/6.
Letters on Spiritualism, &c.; Judge Edmonds, 4/.
Little Women; L. Alcott, 2/.
Little Men; do 2/.
Little Women Wedded; do, 2/.
Life of Jesus: Re-written for Young Disciple, by John Page Hopps, 1/3.

Mental Science; J. S. Weaver, 3/6.
Maxims of the Wise and Good, 3/6.
Miracles and Modern Spiritualism; Alfred Russell Wallace, 5/6; gilt edition, 7/6.
Miscellanies; F. W. Newman, 7/6.
Meaning and Use of Baptizien; Conant, 2/.
Montaigne's Essays; gilt edition (S.H.), 8/6
Mechanism of Man; E. W. Cox, vol. 1, 12/.
——— „ vol. 2, new and revised editions, 13/6.
Mental Physiology; Carpenter, 13/.
Memoirs of Dr. Chalmers, 2 vols., 10/6.
Man of the Future; A. Calder, 10/.
Meditations on the Actual State of Christianity; Guizot, 4/.
Memoirs of Robert Houdin (S.H.), 1/6.
Miss Wood, in Derbyshire, a narrative of extraordinary physical manifestations, illustrated, by W. Adshead, 8d
Modern Christianity, a Civilised Heathenism, 2/6.
Martyrdom of Man, Winwood Reade, 8/.
Memoir of J. G. Fichte; W. Smith, 4/6.
Magnetism and Electricity; Angell, 1/.
Mesmerism and Electrical Psychology; Dods, 4/.
My Wife and I.
Milton's Poetical Works, Illustrated; 3/6.
Men, Women, and Ghosts, 1/6 and 2/6.
Marriage Service; ornamental binding and illuminated pages, 4/6.

Nichol's Architecture of the Heavens; Illustrated, (S.H.), 5/6.
Natal Sermons, Colenso, 12/6.
Nabathæn Agriculture; Renan, 4/.
New Exposition of the Science of Knowledge; Fichte, (S.), 3/6.
Natural Foundation of Religion, 2/.
Nature's Secrets; W. Denton, 4/6.
New America, Hepworth Dixon, 5/6.

Other-World Order; White, 3/6.
Ollendorf's Method of Learning German, 2/6.
Outlines of Investigation into Modern Spiritualism; Barkas, 2/.
Other World; Rev. T. G. Lee, D.C.L., 2 vols., 22/6.
Old Truths in a New Light; Countess of Caithness, 16/.
Ocean's Wave; Bush, 2/6.
Origin of Species; Darwin, 9/.

Phenomena of Spiritualism; W. Crookes, F.R.S., 5/.
Psychopathic Healing; J. Ashman, 3/.
Philosophy of Spirits; Dr. Burnett (S.H.), 5/.
Pilgrim and the Shrine; Maitland, 8/.
Phenomena of Spiritualism Scientifically Explained and Exposed; Asa Mahan, D.D., 7/6.
Prize Essays on Spiritualism, 1/3.
Providence of God; Dr. Duncanson, 7/.
Poetry of Flowers, 1/3.
Philosophy of Laughter and Smiling; Vasey, 6/.
Principia (Swedenborg's), 2 vols. (S.H.), 10/6.

Romola; G. Eliot, (S H.), 2/.
Report on Spiritualism of the London Dialectical Society, 5/6.
Robinson's New Family Herbal, Illustrated, 3/6.; coloured, 4/6.
Religion of Evolution; Savage, 6/9.
Rifts in the Veil; W. H. Harrison, 4/.; gilt, 5/6.
Rheumatism, Epilepsy, Asthma, and Fever; Russell, (S.H.), 3/.
Rocks Ahead; W. R. Greg, 9/.
Reign of Law; Duke of Argyle, 3/.
Religion of Geology; Hitchcock, 3/.
Religions of the World, 4/6.
Rights of Man, by Thomas Paine, 1/3.

Spirit Life in God the Spirit; Hopps, 1/3
Social Science Club, 1/6.
Source and Development of Christianity, Strange, 3/.
Speaker's Commentary; T. L. Strange, 3/.
Sabbath of Life; Addington, 6/.
Strauss and Renan; E. Zeller, 2/6.
Shawl Straps; L. Alcott, 3/6.
Summer Morning Songs and Sermons; J. P. Hopps, 1/3
Stories about Birds, 2/6.
Spiritual Diary; Swedenborg, vol. I, (S.H.), 3/6.
Spirit People; W. H. Harrison, 1/3.
Spirits' Book, A. Kardec, 8/.

Tales and Sketches of Scottish Life, 1/3.
Thanksgiving; F. P. Cobbe, 1/.
Take My Advice, 2/6.
Tempest Tossed; Theodore Tilton, cloth edition, 2/6.
Theological Political Treatise; Snow, 4/6.
The Bible, is it the Word of God? T. L. Strange, 8/.
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